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November 4, 1976

Southern Cross

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'Call to Action' gets praise with caution

By Jerry Filteau

WASHINGTON (NC)—In response to questions about his earlier statement (see page 7) criticizing some aspects of the national Catholic "Call to Action" conference in Detroit, Archbishop Joseph J. Bernardin of Cincinnati declared that many of the conference's recommendations were "positive and constructive" and insisted that he "did not repudiate" the conference.

The archbishop, who is president of the National Conference of Catholic Bishops (NCCB)—the body that called the conference and that will have final responsibility to respond to the conference's recommendations—had cautioned in his earlier statement that the NCCB "must take a very careful approach to its evaluation of the recommendations."

HE HAD charged that "special interest groups" seemed to play "a disproportionate role" and "dominated the conference as a whole."

Asked to spell out what groups or recommendations or tones of approach he had in mind in the critical portions of his statement, Archbishop Bendardin declined elaborating on specifics, but he expanded on the rationale behind his remarks.

"Evaluation is different from either rejection or acceptance. And I do not think that responsible evaluation of this or any other meeting is possible without referring to the factual context in which it took place," he said.

"IN RESPONSE to questions which had been put to me, I pointed to some difficulties with the conference, but I did not repudiate it. I felt obliged to comment in order to re-emphasize the process by which final decisions about the conference's recommendations will be made.

Asked what specific issues were significantly misrepresented, he said, "The final recommendations of the conference went beyond the working papers on a number of matters. I did not say that the consensus of the conference was misrepresented by the recommendations, nor do I suggest that the conference did not have the right to alter the working papers.

"I am only pointing out that many of the recommendations do go beyond the working papers, which presumably reflected the results of the pre-conference consultation.

"MY BASIC difficulty with some of the recommendations is what I see as a tendency to propose simplistic answers to complex questions. I attribute this to the fact that the conference was forced to cover too much ground in too little time, as well as to the role played by special interest groups," he added.

The conference was a "big plus" for the Church in the U.S.—and something that would not have been

Turn to page 9



ACTION CALL—Delegates to the "Call to Action" conference in Detroit listen to Frank Tesky of Catholics United for the Faith during a debate. Seated at right is Bishop John Cummins of Sacramento, who said the consensus of the conference "would benefit the reflection of all of us." Comments and a special report of the conference recommendations are on this page and in the centerfold, pages 6 and 7.—RNS photo

Strict teen guidelines included

Diocese sets marriage preparation policy

Southern Cross Reporter

The new diocesan policy for marriage preparation prohibits Catholic weddings "in parks or similar settings", and requires a minimum of three months' preparation before a couple can marry in the Church. The policy becomes effective after it is announced at Masses throughout the diocese this weekend, Nov. 6 and 7.

The new policy sets pastoral directives for marriage preparation and contains special guidelines for couples between 18 and 21 and for those under 18, and is aimed at assuring every possible chance "of happiness and a long-lasting marriage" for the couple.

DRAWN UP over the last year by a committee headed by Father Michael Higgins, head of the diocesan Tribunal, the guidelines restate the canon law requirements for Christian marriage and give the diocese its first formal policy for marriage preparation.

"The key to the new policy is consistency," said Father Higgins. "With a single diocesan policy to rely on, priests can give couples more effective pastoral care."

Under the policy all couples are asked to begin arrangements for their wedding at least three months in advance. During the three-month period they will undergo a formation program consisting of at least seven sessions.

FOUR OF the sessions required consist of attending the diocesan Pre-Cana program or attending one of the recently begun Engaged Encounter weekends.

Three sessions are held with the priest or deacon who will preside at the wedding ceremony. These sessions are designed to help the priest determine the spiritual and psychological readiness of the couple to enter into Christian marriage, according to Father Higgins.

In addition, according to the policy, the assisting priest or deacon should examine how the proposed marriage may be affected by any special circumstances such as differences in age, culture or religion as well as military service, pregnancy or physical or emotional problems.

THE POLICY clearly states that weddings are to be performed in a parish church although dispensations may be obtained to allow the couple to be married in a church or temple of another denomination, for serious reason.

"Weddings in parks or similar settings are not allowed," according to Father Higgins, "although with special permission, and for serious reasons, weddings may be performed in private homes."

Mandatory guidelines have been set for marriage preparation when one of the parties is under age 18 "to prepare engaged young couples to make a mature, intelligent decision about their marriage

Turn to page 3



MINISTRY OF LIGHT—Dedicating new home of Center for Christian Ministry, San Bernardino Oct. 24, Bishop Leo T. Maher, center, assisted by Father Robert Miller and center staff members, assigned the mission of spreading the gospel light to the center. They hold candles lit from the paschal flame, background, before using them to light candles held by the congregation, symbolically spreading the light. [Story page 3.]—SC photo

President Carter and Church issues

Gov. Jimmy Carter, winner of the election for President in Tuesdays' voting, met with representatives of the American Catholic bishops during the campaign. In answer to questions by NC News later, he spoke of his position on churches lobbying on issues like abortion, hunger and civil rights. He replied:

"The Baptist Church is very vocal on its stand on matters that we think involve a moral question. I know that the Catholic church has been, as well, insistent on preserving its right to express its views publicly on matters that involve morality. This is something that I think is a legitimate part of our electoral process and I would expect to pay very close attention to views expressed by religious denominations in this country.

"I don't think that any person should be forced to pray at a certain time or pray in a certain fashion in the public schools. I think private prayer ought to be permitted."

Around the diocese

Bishop Leo T. Maher:

Saturday, Nov. 6, 10:30 a.m., University of San Diego, Founders' Chapel, 50th anniversary Mass for Sisters of Social Service.

Sunday, Nov. 7-Thursday, Nov. 11, Washington, D.C., meeting of the National Conference of Catholic Bishops.

Friday, Nov. 12, 10:30 a.m., Scripps Clinic and Research Foundation, La Jolla, dedication of new facility.

Sunday, Nov. 14, 5 p.m., St. Didacus, San Diego, Mass marking 50th anniversary of parish.

Thursday, Nov. 18, 10:30 a.m., El Carmelo Retreat House, Redlands, meeting of Senate of Priests.

Thursday, Nov. 18, 6 p.m., St. Mary church, National City, Mass marking 50th anniversary of parish.

Saturday, Nov. 20, 10:30 a.m., Victorville, Diocesan Pastoral Council meeting.

Sunday, Nov. 21, 3 p.m., St. Mary Cathedral, San Francisco, 200th anniversary Mass for Presentation Sisters.

Bishop Gilbert E. Chavez:

Monday-Thursday, Nov. 8-11, Washington, D.C., National Conference of Catholic Bishops meeting.

Father Richard Duncanson
Secretary

* * * *

Lay Apostles of the Sacred Heart, seminar on explaining the Enthronement of the Sacred Heart, night adoration, etc., to others, 9 a.m., Wednesday, Nov. 10, Holy Spirit church, San Diego.

Council of Catholic Women, Palm Springs Deanery, meeting at Blessed Sacrament church, Twentynine Palms, 10 a.m., Tuesday, Nov. 9. Donation: $3.50. Reservations: 367-3343.

Council of Catholic Women, La Jolla Deanery, meeting 11:15 a.m., Tuesday, Nov. 9, St. James church, Solana Beach. Reservations: 223-3245 or 459-3971.

Council of Catholic Women, Riverside Deanery, benefit luncheon for Pre-Seminary Fund, noon, Thursday, Nov. 11, St. Catherine hall, Riverside. Reservations: 682-2926 or 687-2188.

Veterans' Day celebration, sponsored by American Legion at Mission San Luis Rey, near Oceanside, Thursday, Nov. 11, 10 a.m. Speakers will discuss soldiers headquartered at old mission.

Turkey dinner, sponsored by St. Louise de Marillac, El Cajon (Crest), 2-7 p.m., Sunday, Nov. 7. Donation: $2.25 adults, $1 for children. Details: 444-3076.

Holy Cross Cemetery, San Diego, Masses at 11 a.m., each Friday in mausoleum chapel for repose of the souls of those buried at cemetery. Details: 264-3127.

Bible Land travelogue, Our Lady of Solitude church, Palm Springs, beginning with potluck dinner at 6 p.m., Wednesday, Nov. 10.

Widows Awareness Workshop, Palomar Financial Building, San Diego, 1 p.m., Thursday, Nov. 11, to advise war widows (whose husbands died on active duty or from service-connected disability) on schooling benefits.

Catholic Singles Club, San Diego, First Friday Mass, 5:15 p.m., Nov. 6, Immaculate Conception church, Old Town, followed by dinner at Sign of the Dove. Details: 488-7113 or 296-0219.

Academy of Our Lady of Peace, San Diego, campus and facilities available for weekend days of recollection, small retreats. Details: 297-2266.

Fabiolas, group for separated, divorced Catholic women, meeting Monday, Nov. 8, 3525 Third St., San Diego, 7:45 p.m., speaker's topic, "Insurance Protection for the Single Woman". Details: 444-8834.

Catholic Daughters of America, Memorial Mass for all deceased relatives, friends and members. 10 a.m., Sunday, Nov. 7, St. Joseph Cathedral, San Diego. Details: 724-2270.

Court Our Lady of San Diego, CDA, pot luck and card party, Saturday, Nov. 6, 6:30 p.m., St. Michael's hall, San Diego. Donation: $2.50 Details: 264-7808 (between 3 and 9 p.m.)

Janeann Heinzelman and Timothy Harris, have joined admissions office staff at University of San Diego.

University of San Diego Homecoming, Saturday, Sunday, Nov. 13, 14, honoring Classes of '56, '66 and '71. Registration, 9 a.m., Saturday, activities include seminars, homecoming game, dance. Details: 291-6480, ext. 355.

Religious education coordinators, meeting 9 a.m.-noon, Thursday, Nov. 11, diocesan offices, San Diego. Details: 297-7111.

St. Joseph's Cathedral Archconfraternity, corporate Communion and breakfast, Sunday, Nov. 7. Details: 222-0840.

Court Mystical Rose, CDA, annual membership drive for Catholic women over 18. Details and applications: 688-8441 or 687-2188. New member reception, 8 p.m., Monday, Nov. 15, St. Francis de Sales hall, Riverside.

Court Mystical Rose, CDA, Riverside, annual Mass for deceased members, Sunday, Nov. 7, Our Lady of Perpetual Help church, Riverside, 10:30 a.m., breakfast following at By-You Bob's restaurant. Details: 683-4214.

Bingo, for those over 18, St. Joseph Cathedral, Thursdays, 7 p.m.; Our Lady of Grace, El Cajon, Wednesdays, 7:30 p.m.; St. Pius X, Chula Vista, Thursdays, 7:30 p.m.; Our Lady of Perpetual Help, Lakeside, Fridays, 7:30 p.m.; St. Gabriel's, Poway, Sundays, 6 p.m.; and St. Martin, La Mesa, Wednesdays, 7 p.m.

Bingo Special for Seniors, St. Joseph Cathedral, Mondays beginning Nov. 8 at 2 p.m., special prices for seniors, also Mass at noon, lunch at Cathedral Plaza.

Order of Alhambra, Banu Caravan, San Diego, has scholarships for students interested in working with retarded or handicapped children. Details: Michael Moran, P.O. Box 10165, San Diego, 92120.

Closing time for Around the Diocese events is Friday, the week before the event.

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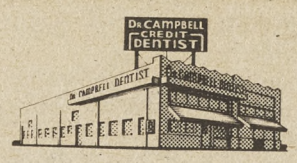
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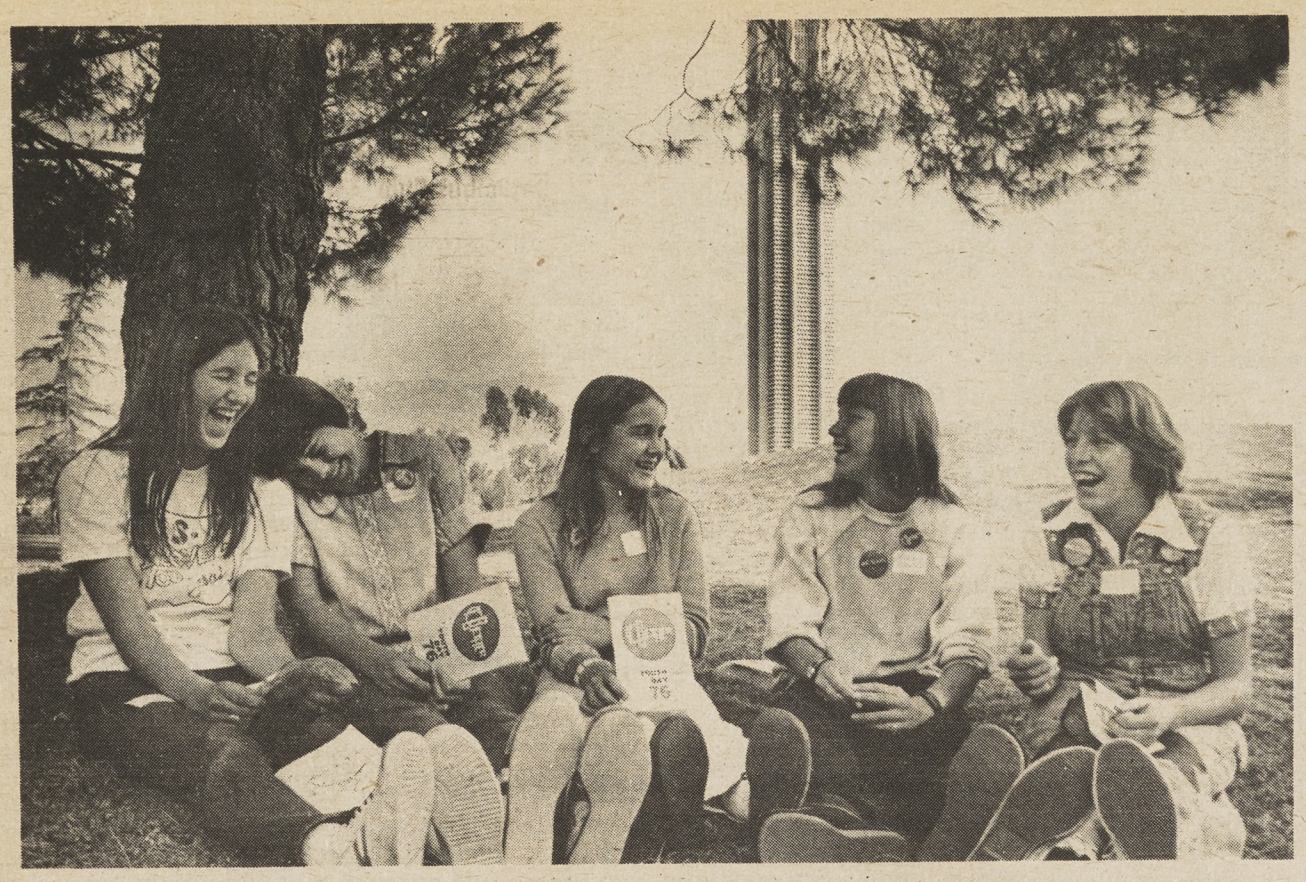
IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

Court San Diego de Alcala #1099
Catholic Daughters of America
"TURKEY TROT"
Annual Fall Charity Card Party
Saturday Nov. 13 Noon
Our Lady of Sacred Heart Parish Hall
42nd St. and Orange Ave.
Luncheonette Donation $1.50
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MERCY HOSPITAL AND MEDICAL CENTER AUXILIARY'S
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RESTING AT YOUTH DAY—Enjoying a break in the Youth Day '76 activities at the University of California, Riverside, are, from left, Melody Breslow, Louise Hugo, Peggy Schaniel, Marlene Branson and Martha LaMarca, all from the base chapel at China Lake Naval Weapons Center. More than 600 youth attended.—SC photo

Diocesan youth get 'together' on their day

Southern Cross Reporter

RIVERSIDE—More than 600 young people from throughout the diocese came "together" on the picturesque University of California campus here, Oct. 30, to learn how to get themselves "together" by allowing Christ to transform their lives.

It was Youth Day'76, sponsored jointly by the diocesan campus ministry office and the youth ministry office of the Center for Christian Ministry, San Bernardino. Participants came from such diverse places as Lake Elsinore, El Cajon, China Lake, and San Diego. The theme was the one word—"Together."

THE DAY included two general sessions, eight workshops and the closing Mass concelebrated by Auxiliary Bishop Gilbert Chavez. As a finale, a slide and film show depicted life and was accompanied by the folk group singing "To Be Alive."

The assembly of youth heard the call to be open to God, to find a quiet place to be alone with him and listen to him, from both keynote speakers, Father Michael Manning, SVD, and Mary Betten Mitchell.

"I challenge you to spend 10 to 15 minutes each day to go off to a quiet place, to be alone, and get in touch with yourself," said Father Manning, vocations director for Divine Word Seminary, here.

"IF YOU ARE open to him the power of his transforming grace will come and stare you right in the eye. And that's being together," he said.

A movie and television actress, Mitchell performed her hilarious but effective presentation on "Getting Your Act Together."

Expanding on Father Manning's message, she said, "the deepest prayer is silence," even if nothing is felt. "Can you hang in there (in prayer) when you don't feel anything?

"WHEN YOU feel depressed or lonely, maybe that's Jesus calling you to get alone with him and listen." She said doubts are a cause of loneliness. And they laughed as she added, "Doubts are 'ants in the pants' of faith."

At the closing liturgy, the altar was draped with a cloth of "graffiti", the contribution of the young people to the spirit of their day.

Father Robert Miller, northern youth ministry director, held up a Halloween mask during his homily and said: "We all wear masks. We may take them off for a few chosen people or when we are alone. And maybe we never take them off.

"WE FORGET what's real," he said. "We hide our feelings, our love, ourselves. We scare people away by the masks we wear."

God had different masks too, Father Miller continued, adding, there were all kinds of names and images of God. "But he took off his mask and we see him clearly. And the name given to him without his mask if Jesus Christ."

In the workshop "Sex and the Single Student, a Christian Perspective", the Rev. Ken Overstreet, director of San Diego Campus Life, explained the difference between love and lust.

LUST IS the gratification of the self, whereas love is a uniting of "a man and woman emotionally, physically, socially, mentally and spiritually," he said. That's what takes place in a commitment of marriage, he added.

Diocese sets marriage preparation policy

From page 1

through instruction and counseling."

IN SUCH CASES the priest or deacon will give both parties a form to complete privately. He will then review the forms to determine the "positive or negative motives" of the couple for marriage.

Couples must attend either Pre-Cana or Engaged Encounter, and the priest or deacon assisting at the marriage must "express his judgment in writing" that there is a reasonable chance that the marriage will succeed." Also mandatory are interviews with the parents of the couple.

Should the priest or deacon asked to assist at the wedding feel the couple needs further counseling, according to the new policy he should refer them to the nearest office of Catholic Family Services.

IT IS UP to the CFS counselor to decide how many sessions are needed with the couple. When the sessions are completed, the priest or deacon will receive the CFS report and schedule his own additional interviews with the couple.

The policy states: "If...the priest judges that the marriage should be discouraged or postponed, he should advise the couple. If the couple will not accept the priest's advice...they may seek the advice of a second priest."

Priests are reminded in the new policy: "In no event should a priest feel compelled to witness a marriage when, in his pastoral judgment, the level of maturity and degree of commitment required for a true and lasting marriage are lacking."

THE NEW guidelines also establish a mandatory policy for marriages in which either party is between 18 and 21.

The assisting priest or deacon is required to inform the couple that no date can be set for the wedding until he has had a personal interview with them.

"Following the interview...the priest should not proceed with any plans if one or both of the parties is not ready to handle the rights and responsibilities of Christian marriage, emotionally, intellectually or financially," the policy says.

IF THE assisting priest or deacon decides the couple is not ready, then an in-depth counseling program must be undertaken "by himself or by an outside agency."

The new policy is "less rigid than similar policies in other dioceses," according to Father Higgins, who headed the policy formation committee.

ACCORDING to Father Higgins, the purpose of the policy is well-stated in its concluding paragraphs:

"Young people should be led to understand that marriage is a life-long commitment and that the care the Church gives to proposed marriages is not meant to 'slap them down' or create personal difficulties for individual couples.

"This policy is meant to assist the couple in discerning the responsibilities of marriage. Each priest should take the time...not only to receive the couple but to listen carefully to them and their reasons for marriage."

THE POLICY notes the possibility (on a postponement decision) of alienating the couple or their families from the Church. But it notes that this possibility "can be minimized if the priest is careful to explain in a spirit of love and interest that the policy concerns itself with the ultimate happiness and rights of those involved."

All founded in 1926

3 parishes plan gala anniversaries

Southern Cross Reporter

In 1926 Archbishop John Cantwell of Los Angeles looked south and east over his vast diocese, then stretching to the Mexican border, and observed the rapidly expanding population.

As a result he founded three new parishes in what is now the San Diego diocese. And now, 50 years later, celebrations are planned to pay tribute to the 150 years of faith represented by St. Didacus parish, San Diego; St. Mary parish, National City; and Our Lady of Guadalupe parish, San Bernardino.

ON SUNDAY, Nov. 14, the people of St. Didacus will mark the golden jubilee of their parish on the Feast of St. Didacus, patron of both the parish and the diocese.

Celebrations will begin at 1:30 p.m. and end with a Mass at 5 p.m., concelebrated by Bishop Leo T. Maher with the pastor Father Charles Young (soon to be a monsignor).

In the 50 years of the parish, the people of St. Didacus have known only three pastors. The founding pastor, Father Thomas Murphy served until 1930. He saw the dedication of the parish church, built at a cost of $40,000 in 1927.

IN 1930 FATHER Luke Deignan was named pastor, and he served the people until his death 38 years later. During his tenure St. Didacus school was built graduating its first class in 1941. In 1951 Father Deignan was elevated to the rank of monsignor.

Father Charles Young, the current pastor, was named to succeed Msgr. Deignan in 1969. During his pastorate the church has been redecorated and shortly, he will add another page to the parish history when he is invested as a monsignor by Bishop Maher.

Celebrations marking the 50th year of St. Mary parish, National City, will be held Nov. 18 with a Mass concelebrated by Bishop Maher with the pastor, Father John Cadden, at 6 p.m., a banquet follows at 8 p.m.

THOUGH THE people of St. Mary parish had their first church in 1926, a resident pastor was not appointed until 1936 when Father (later Msgr.) Francis Ott was assigned there.

In 1940 Father Francis Dillon was named to succeed Msgr. Ott, serving until 1946 when Msgr. Malachy O'Sullivan became pastor.

Serving the parish until 1960, it was Msgr. O'Sullivan who saw the ground broken for the long-awaited St. Mary's School in 1948. Classes began that year under the Benedictine Sisters.

Msgr. O'Sullivan was transferred in 1960 and was succeeded by Father Leo Davis, now director of the Cardijn Center San Diego. In 1962 Msgr. Thomas Egan was named pastor of the parish in addition to his duties as head of the diocesan Tribunal.

UNDER MSGR. EGAN, the walls of St. Mary's "came tumblin' down", in the words of the parish history, and the building received major remodeling.

The current pastor, Father Cadden, was assigned to the parish in 1967 when he ceased to be president of the College for Men, U.S.D. Under Father Cadden the parish underwent the pain of closing the parish school in 1972 and the joy of building a new parish hall.

In 1926 the population was booming in what is now the northern part of the San Diego diocese and Archbishop Cantwell established Our Lady of Guadalupe parish to serve the people of San Bernardino.

Celebrations of the 50th anniversary of the parish will center on the feast days honoring the Virgin Mary, Dec. 8, Feast of the Immaculate Conception, and Dec. 12, Feast of Our Lady of Guadalupe.

LEADING THE festivities will be Bishop Gilbert Chavez, auxiliary of the diocese and pastor of the parish. Details are to be announced later.

In the 50 years Our Lady of Guadalupe has served Spanish-speaking Catholics, noted Spanish surnames have marked the pastorate there. Noted among the pastors preceding Bishop Chavez are Msgr. Rudolph Galindo, now rector of St. Joseph Cathedral, San Diego, who served from 1968-1974, and Msgr. Jose Nunez who served OLG for 29 years from 1939-1968.

Bp. blesses Center for Christian Ministry

SC Correspondent

SAN BERNARDINO — Nearly 100 people signalled their willingness to help spread the gospel message by lighting individual candles at the dedication of the new headquarters of the Center for Christian Ministry here Oct. 24.

During the ceremony Bishop Leo T. Maher spoke of the dedication of the center's staff, led by Father Gerald Butler, and the beauty of the moment when each staff member lighted a candle from the Paschal flame and spread the light to other candles held by the congregation.

"LIKE THE light of Jesus," said the bishop, "the ministry's light will spread from the center's staff to the people. Thus all share in the center's ministry."

He said if we do not have the light of Christ within us, we cannot pass it on to others. And to have this light in us..."we must love one another as Christ loved us."

After his remarks Bishop Maher blessed and dedicated the new center.

SERVING ON the staff with Father Butler are Father Robert Miller, youth ministry director; Mr. and Mrs. David Grimmett, youth ministry; Sister Eva Maria Sanchez, bi-lingual consultant; Sister Muriel Robertson, schools coordinator.

Also, Father Albert Felice-Pace, OP, adult education; Mrs. Marilyn Fitzgerald, adult education; and Sister Nadine McGuiness, elementary and junior high programs coordinator and teacher formation consultant.

Administrative assistants include Clare Mess, Candy Thompson, Betty Stewart and Joan Coogan.

The Pope speaks



Seeking God's kingdom

Almost unintentionally, seeking God's kingdom has a consequent effect on the kingdom on earth. The Church does not directly seek human, material, economic or political progress, but these things result when a Christian lives the faith well.

The Church is mankind's lighthouse and lantern. The faith is the eyes of mankind. Without it men walk like the blind. They are blinded by the lack of the great guiding values offered them by faith, or worse, by their rejection of the gift of sight in regard to major questions surrounding the life of the world and man himself.—To a general audience

Missionary awareness

Behold how missionary awareness is awakening and exploding. New missionary activity is giving the world an hour of grace and life. The gospel is opening up like a spring flower and is giving forth its perfume.

Small groups followed by caravans are setting out on a road which is full of adventure and often heroic as well as fatal. Missionaries are opening themselves up to new methods by which an encounter with the local civilization, even though it may be unsure and primitive, has become a determining factor in evangelization.

The missionary does not try to suppress or find a substitute for this civilization, but rather tries to form it and give it new vigor, the unique and many-faceted vigor of the one, universal faith. The gospel is becoming a clarion call in the night which makes itself heard.—To a general audience

Epidemic of violence

The plague of armed criminality which, along with degrading vices, is spreading like an epidemic among younger generations who are without scruples or ideals must be condemned.—To a general audience

A time to keep

by Michael Newman

Time for prayer and celebration

There is probably no better time than the week of a presidential election to devote thoughts and actions to prayer and celebration. It all depends on your view of the results. But we are stuck with our ballot decisions, whether propositions or President, and now we pray that our hopes will be fulfilled, or our fears groundless.

Helping us to pray and to celebrate is the very active new diocesan Center for Liturgy and Prayer under the direction of Father Dennis Krouse, whose studies in Rome were particularly devoted to liturgy. "At Prayer and Celebration" is the aptly titled bulletin now published by the center, full of pertinent information to help towards better liturgical celebrations in our parishes. In possibly too many cases we have thrown out the old, very formal style of liturgy and replaced it with little of substance and less of form.

Great Doxology—who says it?

As if to help settle a common debate the new 'P & C" bulletin deals with something which has grown in some parishes—the congregation sharing with the celebrant the words of the Great Doxology, "Through him, with him, in him..." Father Krouse calls this "a confusion of roles." He says: "The eucharistic prayer is to be proclaimed only by the celebrant. The primary reason for the people not to sing (or say) the doxology resides in the fact that it tends to diminish the importance of the Great Amen." He points out that in the ancient Talmudic tradition the person saying the prayer was forbidden from saying his own "Amen."

If we remember that "Amen" is the response or affirmation to the prayer which has just been uttered, it seems obvious that the Great Amen is the people's response to the celebrant's "Through him, with him..."

Media murder again

Even before it was properly born, the "Call to Action" conference in Detroit, arranged by the U.S. bishops as a forum for current views, was virtually murdered by the secular press. By concentrating on the proposals for women priests, married priests, excommunication of divorced Catholics, birth control and unilateral nuclear disarmament, the secular media gave the impression that it was a conference of heretics at best and idiots at worst.

Jerry Filteau, who covered the conference for us through NC News Service, said the conference "has the capability of changing the face of the U.S. Church almost as significantly as the Second Vatican Council in the 1960s changed the face of the Church around the world."

Filteau points out, to those who judged on secular media reports, that the conference resolutions took up 110 pages, or about 20,000 words. The controversial items that received the widest coverage amounted to about 2 per cent of that space. On the center pages of this **Southern Cross** you may read a fuller account of the resolutions, or about 7,000 of those 20,000 words. And the original input came over the past two year's from 800,000 Catholics across the country responding to the bishops' request for ideas on liberty and justice for all human beings.

Like our Synod

As Bishop Maher said, the conference was in many ways rather like our diocesan Synod, where ideas and expressions of opinion were solicited on a wide range of subjects and then boiled down into resolutions and recommendations. These were further refined by the Synod commissions into summaries of action and finally into diocesan policy statements.

"There were many positive presentations on a great number of important matters that affect the lives of all," he said. "In this 'Call to Action' we should build conviction of the self-worth of each person." And, he added, "Attitudes towards each other depend on our attitude towards life itself."

Conrad the Catholic Cartoonist

The strong, almost vehement anti-abortion tone of cartoons in the **Los Angeles Times** by Conrad shows only one side of probably the nation's best daily newspaper cartoonist. The Pulitzer prize-winning Paul Conrad is not only a graphic artist in the most vigorous sense of the word but, according to the **National Catholic Reporter,** an active Catholic, and member of St. John Fisher parish in the Palos Verdes area.

Conrad's most stark and startling anti-abortion cartoon was probably that which shows a baby nailed to a huge cross, with the caption "Forgive them, Father, for they know not what they do..." And where the cross of Jesus has INRI above the head, Conrad's crucified baby has the label "Abortion on demand."

The 52-year-old editorial cartoonist has his readers puzzled. While many find him in the ardent liberal camp, they get a sudden shock when he produces such a conservative look as his anti-abortion themes. On the other hand those to the right who find his anti-abortion stance admirable, just can't understand how he can draw all those anti-Nixon, anti-establishment themes for his millions of readers across the country. However, none doubt the sheer brilliance of his incisive, dramatic and truly graphic art.

Alcoholism week

Commemorations for various events come thicker than swallows to Capistrano. However, one which bears attention is Alcohol Action Week, sponsored by the 38 Alcoholism Councils of California, Nov. 15 through 21. It is estimated that 20,000,000 children live in homes where someone is suffering from alcoholism—even the children themselves.

One of the areas of great concern is the growing number of women drinkers—a six-hour day from 9 a.m. to 3 p.m. of lonely drinking in thousands of homes. As in smoking, there is a growing trend among women to become addicted.

Where is the Angelus?

Where, in this diocese, does the Angelus ring out three times a day, a reader asks? And further, how many young people even know what the Angelus is? I know the midday Mass at St. Joseph Cathedral starts at 12:07 to accommodate the Angelus, but would be interested in knowing of any other churches or centers which have the public observance.

We were talking
by Enid Lanyon

The flotsam and jetsam of life

We were talking...about the universal love of God that enables every person to be saved but also places upon each of us the responsibility to seek all security in God, without recourse to human resources.

The search for security probably underlines most of our actions. We long for temporal security and for the surety that we will achieve personal salvation. And total security is one thing that constantly eludes us. And probably just as well.

SOMEONE, somewhere, once said that the most depressing, disintegrating state for a human being to endure would be one of total security from cradle to grave. He was speaking of lack of financial or social cares, of emotional gratification and physical safety.

Utopia, he believed, would be destructive to human development. No challenge, no frustration, no denial, no privation, no fear to stimulate us to greater growth, deeper self-knowledge and transcendence. No slow anguish of mind, body and soul, to bring them into integration!

Recently, two survivors of shipwreck spoke of profound "spiritual" or "religious" experiences during a prolonged period adrift on the ocean, without food, water or companionship. They spoke of having been "taken apart and re-made", of becoming "new" men.

THEY ALSO might quite possibly have found a new awareness of security—if not total, at least something approaching it. I do not know if the young men were—or are—religious in the accepted sense, but it is hard to imagine even the most dedicated atheist not calling on the power of God during such an ordeal.

And at times like this, when we become aware as never before of our dependency on God and the futility of our own efforts, that the self-renunciation and acceptance that lead to complete trust in him are possible.

It is odd to think that we should find total security through utter dependence, through relinquishing the urge to direct our own fate and subjecting our will to another. But when it is God to whom we become subject and on whom we are dependent, in whom we really do trust, we come in contact with a reality which overrides everything else.

I SUPPOSE it is because security—safety among familiar things—is so important to us that we find it so hard normally to achieve this kind of self-renunciation. We have first to be shaken out of those false securities and brought to our knees, alone and helpless.

Over and over again, people will give personal testimony of how it took some calamity to bring them to this point. Some come to it through persistent prayer and meditation, but not without personal anguish.

We can become very comfortable in the cocoons we build to protect us from the reality of life with all its challenges, and shield us from our need to emerge into fuller life and freedom. But sooner or later cocoons must be breached, the old form shed, wings grown and the wonder of flight discovered. Then there is a whole new world to make our own, and with the acceptance of our fraility and vulnerability, a new security.

"BUTTERFLIES are free." And if they step out into the new brightness with less than confidence and launch into flight with shaky assurance, that, too is a learning process. The wind will soon lift them gently and help them on their way.

But if anyone ever made the transition without pain and fear and rank cowardice initially he must surely be among the most elevated ranks of sanctity! God makes it possible for all men to be saved and to seek security only in him, but I think we must admit we make it very difficult for him.

There is great security in knowing that he will bring us to what we must be, despite ourselves. Hopefully we shall not have to be shipwrecked first!



Opinion Forum

When life begins

This is in response to four letters printed in the Oct. 14 Opinion Forum.

First in response to J. William Leasure "a Catholic", I quote **Life** magazine from an article "Life Before Birth": "The birth of a human life really occurs at the moment the mother's egg is fertilized by one of the father's sperm cells".

I quote an editorial from **California Medicine** September, 1970, that it is a "scientific fact, which everyone really knows, that human life begins at conception, and is continuous, whether intra- or extra-uterine, until death."

I also quote Dr. Bernard Nathanson who once headed New York's first and busiest abortion clinic, "To vehemently deny that life begins when conception begins is absurd! The product of conception is a human being in a special time of its development, part of a continuum that begins in the uterus, passes through childhood, adolescence and adulthood, and end in death."

These are undeniable scientific facts, not Church doctrine. Because human life starts at fertilization and God's laws forbid the willful taking of life of an innocent human being the Church has an obligation and duty to speak out on the issue of abortion. As American citizens the Catholic hierarchy and laity have the right to push for laws restricting abortions.

In response to Mrs. Ethel Buchan and Eleanor Lincoln I would like to say: The Catholic Church has always been concerned with other human rights issues, racial discrimination, poverty, the right to eat, etc., but it is the right to life upon which all other human rights hinge, without which no others can exist.

Lastly in response to B.J. Brooks, MD, who writes that we "must affirm the value of the human person" but does not support a HLA that would "protect human life and stem the tide of abortion" I leave with you this thought, a quote of the late Martin Luther King Jr.: "You may not change the people's hearts with laws, but you can control the heartless."

Mrs. Rosa Brundridge
San Diego

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross**, P.O. Box 81869, San Diego 92138.

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

Life and nation a belief

The letter of J. William Leasure, (SC, Oct. 14) makes one statement which is true: It cannot be proven when human life begins. (Nor can we be sure when it ends.) Likewise, it cannot be proven that all men are equal. On the contrary, all the scientific evidence available suggests that people are unequal on every measureable scale.

The point is that quality of men is a national belief, a national commitment. Also, our national belief was that the unborn were human until 1973. Until 1973, abortion was a crime. In 1973, the Supreme Court changed our national belief and our national commitment to protect the right to life of the unborn.

Therefore, the question is, what shall our national belief be? Do we extend to the unborn the constitutional right to life? Of necessity, national belief and constitutional right are political as well as moral questions.

Does anyone in the United States believe that the "doctrine" of separation of Church and State prevents the citizen from being indignant when a President lies on national television? Honesty in government is a national belief, a national requirement. Is it merely a "Church" affair to be outraged by the killings of millions in Vietnam, Nazi Germany or in American hospitals and clinics?

We have no alternative but to submit questions of national belief to the national referendum when five or six men on the Supreme Court changed the national belief upheld by law for centuries.

H. Giles Schmid, Ph.D.
Dept. of Education Diocesan Office
San Diego

[Dr. Schmid is director of the ministry of education.—Ed]

Abortion cartoon lauded

Dr. Brooks of La Mesa expressed his opinion (SC, Oct. 14) on Father Larry McLaughlin's "grotesque" cartoon on medical abortion and showed to me, as a woman, a totally masculine view.

His opinion does not show respect for life. The word respect is from the Latin "to look at" and artists make us powerfully aware of the unconscious "killing" we call "medical science."

Pulitzer prize winning cartoonist Conrad (**Los Angeles Times**) also gives his own dramatic message, equating abortion with the Crucifixion, a babe nailed to the Cross.

Mary Dawn
La Jolla

U.S. charity and luxury

You had a section in Oct. 14 issue headed "Mission Sunday reflections", condemning in a most puritannical fashion the way Americans spend their hard earned money.

If the people of the United States were not the most generous in the world, I'd have nothing to write about. True, the U.S. government, percentage-wise, doesn't show up in the top echelons of world assistance, but the individual American can't be beaten when it comes to charity.

Think of the food parcels of WW II alone, not to speak of the millions of dollars subscribed yearly to this and that.

I personally wouldn't be caught dead spending my money on most of the list of extravagances, even if I had it. But why shouldn't others do so, as long as they give so much away?

Norah Woodward
La Jolla

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'Call to Action' conference challenges

DETROIT [NC]—More than 1,300 representatives of the American Catholic community called for an overwhelming range of actions for social justice at the national Catholic Bicentennial conference here, "A Call to Action," Oct. 21-23.

All of the resolutions are still subject to the approval of the National Conference of Catholic Bishops, sponsor of the meeting. It was the opinion of most observers here that the U.S. hierarchy as a whole is likely to modify and in some cases reject some of the most controversial resolutions.

Church

More Church participation for women, laity and laicized priests, as well as recognition of the importance of education at all levels of the Church highlighted the 28 resolutions proposed to the general assembly under the "Church" section.

Under the heading of "Women in the Church", the assembly urged a greater role for women in the Church at all levels—including eventual ordination of women. The assembly called for the elimination of sexist language in Church documents, catechisms, and hymnals, setting January, 1978, as a target date. It asked that seminary education be made available to women.

ALTHOUGH the U.S. bishops recently rejected a suggestion to set up a national office for women, the assembly asked for such an office "to promote the full participation of women" in the Church life.

Another recommendation heading, "Justice in the Church", supported proposals such as: Church accountability in regard to finances; the right of collective bargaining for all church employes; the formation of a national review board for due process; local Church participation in the selection of bishops and pastors; recognition of the right of laicized priests to function in nonsacramental ministries; optional celibacy; and women's ordination.

A third recommendation heading, dealing with education, stated that parochial school children, adults, and Catholic children in public schools are all essential targets of Catholic educational priorities.

CONCERN FOR American Catholics as citizens and taxpayers and for the responsibility of the parents to exercise their rights in choosing their child's education, led to adoption of a strongly worded statement supporting distribution of taxes for the education of students in nonpublic schools. "This should be brought about even if it requires a constitutional amendment," the assembly said.

Catholics were also urged to "take an active leadership role in achieving racial integration in public schools," and to "be concerned with the moral aspects of public education."

In the recommendation on "Justice in the Church" an early proposal urging recognition of the "right of unionization and job security" for Church employes was modified slightly to declare their "right to collective bargaining."

THE SETTING UP of a national review board for due process was also passed at the section level by a vote of 81 to 71, despite opposition by Archbishop John Roach of St. Paul and Cardinal John Krol of Philadelphia, who called the language "confusing." The general assembly approved it.

The notion of a greater role for laity in Church policy-making and administration was also easily passed, including the local church's participation in selection of bishops and pastors.

Ethnicity, race

The "response of the Catholic community in the United States with certain notable exceptions—is in fact a mockery" of the "teaching of the Catholic Church on racial and ethnic equality," said the delegates in their introduction to resolutions for justice to racial and ethnic minorities.

"Our society is not a 'melting pot,' but is composed of a rich diversity of ethnic, racial and culture groups," they said.

THE DELEGATES cited the right of those groups "to maintain and develop their traditional culture...distinctive language, customs and family patterns," and urged the Church to support and encourage the expression of "racial, ethnic and cultural distinctiveness."

They recommended that the Church provide "the opportunity to form or maintain parishes or missions which will give emphasis to" those groups.

THE PAPER passed by the assembly stressed the need for Catholic liturgy to include materials and elements from the "many cultural strains composing the Catholic population in the United States," and urged the acceptance of the "sacramentality" of Indian religious symbols.

It urged the American bishops to establish secretariats for blacks and American Indians, and to expand their Secretariat for the Spanish-speaking and establish a National Hispanic Research Center.

The paper stated there "is an immediate need for the appointment of more ethnic, black and Hispanic bishops to the office of Ordinary," and one resolution called for the ordination of an Indian bishop as soon as possible.

DURING THE smaller sectional meetings and working groups it was obvious the Hispanic delegates had done their homework on the papers and on the mechanics of the conference.

The highly organized efforts and the insistence of Hispanic delegates that their problems receive particular emphasis in the "Ethnicity and Race" resolutions seemed to irritate some of the black and white ethnic delegates.

There were efforts by some delegates to bring about a "reconciliation" between the white ethnics, blacks and Hispanics. One black delegate, Janet Frye of Denver, told one session of the "Ethnicity and Race" section to remember that "we are here as Christians...we are all one group."

One resolution that was passed did call for the establishment of "a multi-ethnic office" by the NCCB that would promote "ethnic values for all the members of the Catholic Church."

Work

The U.S. Church should engage in concrete action to ensure equal opportunity rights to all people, according to one of the leading proposals in the topic, "Work".

Every bishop would be called upon to establish a diocesan plan for equal opportunity that would work on several levels—including influencing legislation—to bring about justice in employment to minorities, women, the handicapped, the aged and young people."

IN ADDITION the USCC would implement "immediately" an equal opportunity program for all diocesan agencies, and a survey would be made on all levels of the U.S. Church to determine the numbers of minority people in the total work force.

A national Commission on Economic Justice will be established "within a year," if the recommendations of the conference are accepted by the U.S. bishops. Comprised of representatives of dioceses and national Catholic organizations, it would evaluate economic problems with "due attention" to the effect of racism.

IT WOULD support repeal of "right to work" laws as they now exist in 20 states.

Education of preachers and catechists in Catholic social doctrine is another recommendation.

Among tools for implementing its proposals, the conference here called for forums on themes of economic justice and committees to engage in continuing consultation to be conducted by dioceses, Religious orders, Catholic educational institutions, and parishes.

ALIENS IN the U.S. without documentation were a major concern of delegates in the sectional meeting. The group emerged with a resolution urging support of amnesty for immigrants "whose departure from the United States would impose upon them or their families any hardship."

Specially mentioned as objects of Church support in their efforts at fair employment practices were the nonunion textile workers in the South and veterans of the Vietnam War.

The proposal also said ratification of the Equal Rights Amendment to the Constitution would be a "major step toward achieving economic justice for men and women."

Neighborhood

Delegates who attended the section on "Neighborhood" ripped up the original working paper and completely rewrote the four original recommendations.

In the first sectional meeting, Msgr. Geno Baroni, of the National Center for Urban Ethnic Affairs in Washington, D.C., bitterly complained about the "lack of urgency" about the document's description of the plight of the cities.

"THE CITIES ARE almost all black, brown and busted," said the priest. "I'm afraid that this document is just not in touch with what is happening in the cities."

Lobbyists from the National Catholic Rural Life Conference voiced similar concerns about the situation of the rural communities in the original draft.

Eventually the delegates sent a list of four recommendations to the plenary session, where they were approved with only minor word changes or additions.

The recommendations centered around four topics: the parish and the neighborhood, the Church and neighbornood action, the Church and community development, and the Church and the rural community.

DELEGATES WORKING on the "parish and community" recommendation emphasized the fundamental importance of the parish in the implementation of any liberty and justice program. They urged continuing education of parish leadership, establishment of local neighborhood and community groups where these do not already exist, support of such groups where they do exist, and the development of parish "outreach" coalitions.

Representatives dealing with the Church and neighborhood action fought a bitter battle over a phrase which would have required parishes to supply neighborhood groups financial support, and required dioceses to contribute matching funds.

In the end, the recommendation came closer to the original working papers, stating parishes and dioceses should support, both financially and morally, such groups. The clause on "matching" diocesan funds was deleted.

AN ATTEMPT TO call on the USCC to take a stand on issues of gun control, redlining and disinvestment was dropped when it met with a tie vote in committee.

Delegates working on Church and community development kept the original document's stress on education as primary to the goal of development, but they enumerated four rights that they felt should be protected for people they described as "powerless". The right to:

—be self determining;

—gain Church support in efforts to organize;

—the use of Church property and resources;

—full accountability for the use of Church funds and resources.

Another resolution voiced strong support for the work of the U.S. bishops' Campaign for Human Development.

A recommendation on rural issues urged that "bishops re-evaluate their policies, disbursement of funds, and personnel placement in rural communities."

Another resolution suggested that a commission be established, made up of Call to Action participants, that would address the problems of rural poverty, rural health and housing, land use, theology of stewardship, estate, property and income tax reform, rural financing problems, corporate farming; and the use of food products as a national and international political tool.

Humankind

Despite numerous attempts at amendment, the general assembly approved with virtually no changes the 30 recommendations forwarded to it by the section on "humankind". These fell under three headings: education for global justice, defense of human rights, and disarmament and peace.

The delegates asked the U.S. bishops to establish a network of peace and justice commissions throughout the dioceses of the country, and a general national center in New York that would serve as a liaison with the United Nations.

THE NEW YORK office, the group said, should be an arm of the bishops' existing national organization, the justice and peace office of the USCC. The USCC should serve as a coordinating body and informational clearinghouse for the diocesan justice and peace agencies, the delegates said.

They also asked the bishops to support fully the UN's Universal Declaration on Human Rights and to follow through by assuming an advocacy position regarding U.S. government or corporate involvement with nations that abuse the human rights of their citizens.

On the question of peace and disarmament the delegates asked the U.S. Catholic community to "condemn and be among those who lead in resisting the production, possession, proliferation and threatened use of nuclear weapons and all other weapons of indiscriminate effect, even in a policy of deterrance."

THE ONLY CLOSE voting during the three-hour voting session exceeding the return to general assembly arose over the call for a halt to all arms sales. The sectional group asked the bishops to ask for a complete halt or arms sales. There was strong opposition to this intent because the bishops would have to take a position against selling weapons to Israel. Two attempts to amend the language to make exception in the form of "controlled sales" failed.

The other major area of disagreement in the "Humankind" sectional meetings arose when a missionary priest raised questions about the performance of the U.S. bishops' multi-million-dollar overseas aid agency, Catholic Relief Services (CRS).

THE DELEGATES asked that the bishops responsible for CRS evaluate the policies, programs, activities and structures of the CRS services with an eye toward making it even more effective for development of people. This, the new resolution said, should include the promotion of human rights and methods of assuring that the humanitarian assistance to the needy transcends U.S. government priorities and national security policies.

On the topic of education for justice, the delegates also asked that the bishops:

—Establish official liaison on justice issues with the National Council of Churches—a move broadened in general assembly at the suggestion of Bishop Bernard Law of Springfield-Cape Girardeau, Mo., to include also liaison with other national Christian and Jewish agencies;

—Develop justice education at Catholic educational institutions;

—Train persons in justice education who are from all different social, racial and economic strata of America;

—Take a leadership role as bishops in becoming more educated themselves on issues of peace and justice;

—Make available a process for citizens from the undeveloped nations to "raise the critical consciousness of the people of the U.S. regarding their situation..."

—Make every use of the media, particularly the Catholic press, to accomplish these goals.

On human rights the delegates asked that the bishops:

—Advocate to the U.S. government a foreign policy that is "in keeping with the defense of the UN's Universal Declaration of Human Rights";

—Examine the moral dimensions of the policies of our government and multinational corporations;

—Encourage Catholic institutions to review their spending and investments against moral and ethnical guidelines.

Family

The heart of the "Family" section was a firm statement in support of the values of marriage and the family.

Section delegates affirmed the "permanence and indissolubility of marriage," and at the same time extended a call for better preparation for marriage and for "reconciliation of separated, divorced, and divorced/remarried Catholics within the community of faith."

THE "FAMILY" section retained the format of the original working paper developed out of the nationwide consultations, with three recommendations directed to support for family values, family and

nges Church to face issues at all levels

society, and the Church and divorced Catholics.

The first set of recommendations affirmed committed, lifelong marriage as a part of God's plan," and "children as an expression of the creative fruitfulness of human life and love."

The statement called for a recognition of the special needs of married couples. It asked for a catechesis on religious education on marriage, sexuality and family, "based on contemporary and sound theology and the lived experience of the married," and including involvement of the Church in "educational programs for effective parenthood."

The family values recommendation also called for development of a comprehensive family-oriented pastoral plan, with particular attention to ethnic and cultural diversity, the need for family-centered worship both in the home and the parish, and recognition of the impact of other policies and decisions on family life.

THE IMPACT of the media, particularly television, on family life, was a major concern in the second recommendation, family and society.

The recommendation called for cooperation of family life commissions, diocesan communications offices, and national Catholic communications organizations in evaluating the impact of media on family life. It urged families and these structures to promote "the human and aesthetic quality of network and local programming and policies in order to counteract dehumanizing values of consumerism and materialism" and to work for "further limitation of programming depicting excessive violence and irresponsible sex."

THE FINAL section in the "Family" document, dealing with the Church and divorced Catholics, called for extension of pastoral care to separated, divorced and divorced/remarried Catholics through effective programs of ministry, education and group support.

It asked local Catholic communities to put an immediate end to practices discriminating against divorced Catholics and their children in parish and diocesan activities, and the development of educational programs aimed at "eliminating the attitudes underlying such practices."

The statement also asked Church leaders to address publicly the requests of the divorced who have remarried to receive, under certain conditions, the sacraments of the Church. The resolution retained, despite some strong opposition, an assertion that many divorced-remarried Catholics are "not necessarily excluded from the Eucharist" but they do not realize this.

THE STATEMENT on divorce called, further, for bishops to develop more consistent, equitable and effective procedures for dealing with annulments throughout diocese of the U.S., and asked for a study, in dialogue with married as well as the separated and divorced, of the causes of marital breakdown in order to effectively shape policies for strengthening family life.

The bishops were also asked to take the action required to repeal the penalty of automatic excommunication decreed by the Third Council of Baltimore for Catholics who "dare to remarry after divorce."

Nationhood

A call for continuing the Detroit Call to Action experience by holding another consultation "within five years" headed the list of recommendations stemming from the section on "Nationhood".

Like the section on "Humankind", the section on "Nationhood" also got into strong debate over the issue of disarmament. Faced with a suggestion that the very production of arms can be immoral if it seriously detracts from a nation's ability to meet primary human and social needs, Lt. Col. Jack Spangler, attempted to amend the disarmament statement, to include the qualifying language, "without undermining the fundamental need for personal and national" security needs.

HIS PROPOSAL was defeated in the sectional meeting and again in the general assembly, which agreed that the U.S. should have as a goal for public policy "a national commitment to a policy of peace and to programs of disarmament that will release resources now committed to preparation for war to meet the basic social needs of peoples."

Under this topic the conference also called for educational programs on justice and committees for political responsibility. The committees, it said, should be set up at the parish, diocesan, state and national levels to set priorities for public policy and to point out the moral dimensions involved.

The "Nationhood" section also urged a national commitment to the protection of life from the moment of conception, but rejected a statement that would call for implementation of the U.S. bishops' program on pro-life with its human life amendment policy. (Such a statement was, however, incorporated in the section on personhood and passed by the assembly.)

THE GROUP also endorsed statements on elimination of the sources of crime, alternatives to penal reform, income security, more equitable taxation, comprehensive health care, responsible land use, decent housing, a foreign policy more supportive of human rights, the ending of racism through equal opportunity, full equality for men and women through the Equal Rights Amendment, revision of the immigration laws and policies, and a reform of public assistance legislation.

The section asked prophetic voice from the Church in examining and criticizing economic and social structures, and exploring alternative economic structures for a more equitable distribution of power.

The group's final recommendation on implementing the consultation asked that the process of listening, responding and implementing become a regular element of U.S. Catholic life on the diocesan and parish level. The recommendation also carried a plea for local structures insuring the consultation process along with the major recommendation to convene another national conference within five years.

Personhood

The section on "Personhood" included some of the more controversial elements of the Call to Action program, among them issues of the U.S. bishops' pastoral leadership on birth control, the opening of the office of preaching to women, the Church's stance toward pastoral care and civil rights of homosexuals.

While the issue of Catholics and birth control was raised by some 8,000 of the 800,000 responses in the national grassroots consultation, the "Personhood" section also showed the other side of the unique Catholic Bicentennial process in the person of Franciscan Father Depaul Genska from New Jersey.

THE PRIEST, who is engaged in a special ministry of trying to serve the pastoral needs of prostitutes in New York City, was alone in testifying to the need for such a ministry during the consultation process.

But at the assembly here he succeeded in getting a recommendation passed for support and development throughout the U.S. Church of special ministries to sexual minorities, such as prostitutes, who are "subjected to societal discrimination and alienation from the Church."

This section, and subsequently the full assembly, passed recommendations in four general areas: Christian community, personal development, sexuality, and a Catholic "bill of rights."

THE DELEGATES urged that the bishops give "priority to the development of community especially at the parish level" on the grounds that "community is essential to Christian life."

Also in the area of community the delegates approved recommendations that:

—**"Church movements** which unite persons in small communities" be supported;

—**Catholic communities** foster an environment promoting each individual's recognition of his positive Christian vocation as married, single, ordained, or Religious;

—**Christian communities** "call forth the gifts of the individual for the service of all" and Church policies and structures be oriented toward supporting and fostering the exercise of such gifts;

—**The office of** preaching be opened to women and youth, and also to unordained men and married couples; and

—**The wide range** of possible Christian communities be supported by the Church in terms of such concerns as fulfillment of their liturgical and spiritual needs and allocation of personnel and finances.

In the area of personal development the delegates endorsed the U.S. bishops' 1975 Pastoral Plan for Pro-Life Activities and urged Catholic support for alternatives to abortion and for a constitutional amendment to "protect life from conception to natural death."

The delegates also:

—**Urged that** Catholics collaborate with others in promiting respect for all life;

—**Called for full** equality under the law and full economic justice for all U.S. men and women, and urged that Catholic social action agencies promote the achievement of women's rights;

—**Endorsed and** supported the Equal Rights Amendment.

—**Declared that** ministry to youth is a particularly strong need in the Church, "most urgently" for young people aged 18 to 35, and urged a wide range of action to integrate youth into the mainstream of Church life;

—**Called for** broader programs of outreach and advocacy for the aging, and endorsed "the responsibility of adult children to care for their aged parents."

—**Recommended** outreach, advocacy, better pastoral care, and educational and support programs for the handicapped, including the establishment of a national NCCB/USCC office for the handicapped;

—**Called for** a full range of Catholic social services for "all persons experiencing need";

—**Asked Catholic** offices and agencies to pay particular attention to "what is commonly perceived to be institutionalized racism and oppression in our society" and "take steps to change the conditions which dehumanize."

—**Urged Church** advocacy for the rights of the imprisoned, with specific steps to change the current penal system, including "the cessation of capital punishment."

The delegates noted that "sexuality is an essential element of personhood," and in that area they urged:

—**Full dialogue** of bishops, priests, Religious and laity with one another on sexuality and various states of life, as well as dialogue "with other persons who are expressing their sexuality in a variety of lifestyles";

—**That the U.S.** bishops acknowledge the "conflict and anguish" many Catholics face regarding contraception, and that as pastoral leaders the bishops "affirm more clearly the right and responsibility of married people to form their own consciences" in the light of Church teaching and theological and scientific thinking."

—**That positive** "education to mature sexuality" become a focus of Church concern in terms of counseling and preparation of parents "as the primary educators; and training of those involved in a ministry of education in sexuality;

—**That the Church** "actively seek to serve the pastoral needs of those persons with homosexual orientation" and join in a fight to end discriminatory attitudes and structures and to guarantee the basic constitutional rights of homosexuals; and that the Church affirm and support the pastoral work of Dignity, an organization for homosexual Catholics.

—**That the Church** "provide pastoral care to all sexual minorities" and support and recognize existing ministries of this type; and

—**That the Church** "offer victims of rape and their families pastoral care" and provide training for pastoral work in this area.

Under "Personhood" the Call to Action assembly also called for the development of a bill of rights for U.S. Catholics under the leadership of the bishops, in consultation with theologians, Church lawyers, and other scholars.

The proposed bill of rights, the assembly said, should affirm the Church's commitment to defend human rights and dignity in every area of society, and it should clearly state the fundamental rights of Catholics within the Church.

Praise, criticism of proposals

Caution, praise and criticism show in comments on the many resolutions passed by the "Call to Action" conference. Both presidential candidates sent telegrams of praise.

Bishop Leo T. Maher compared it to the success of our own diocesan Synod. The president of the U.S. bishops' conference expressed caution, while an official of Catholics United for the Faith (CUF) said the conference was not representative of Catholic grassroots.

Archbishop Joseph L. Bernardin of Cincinnati, NCCB president, said two factors affected the meeting and its outcome.

"FIRST, IN retrospect it seems too much was attempted. Any one of the eight large topics would have provided more than enough work for the limited time available. The result was haste and determination to formulate recommendations on complex matters without adequate reflection, discussion and consideration of different points of view.

"Second, special interest groups advocating particular causes seemed to play a disproportionate role. The result was a process and a number of recommendations which were not representative of the Church in this country and paid too little attention to other legitimate interests and concerns."

The archbishop characterized some recommendations as "good" and others as "problematical at best."

BISHOP MAHER said the conference "shows the Church is listening to all the people and is concerned about the needs of all. It also shows the Church serving the cause of justice and freedom, as Christ did."

He said it reminded him of the diocesan Synod and "like our own Synod, there are issues which it will be necessary to revise or reject if they do not follow the teaching of the Church."

Bishop Maher said he was impressed by the concern for family life and the "very positive stand to uphold family values and to promote those values through educational programs for parents," again, similar to Synod II.

HE PRAISED the support for the universal declaration of human rights and added that "in promoting the foreign policy of this nation it is important to stress spiritual values and human rights rather than trading and monetary agreements."

He said the special attention given to ethnic cultural groups by the conference "highlighted the Church's concerns, and while recognizing traditional cultures and customs, re-emphasized that these must not divide, but help people to be bound together as a community of Christians."

He also praised the attention to youth and "the need to develop the gifts of youth and their personhood."

Although praising the conference for airing important issues, Frank Teskey, regional direction of CUF said, "but I think the whole thing was not representative of the Catholic grassroots."

HE CALLED the conference "irresponsible" in its resolutions on homosexuality, birth control and women's ordination, among other things. He also said he was "scandalized by the way the Church's social teachings were disregarded" by delegates.

His worst expectations, he said, were realized when the conference called for complete nuclear disarmament. He felt the conference was dominated by "middle management persons in the Church—NCCB officers and diocesan officials interested in getting a Church job in Washington, D.C."

PULL OUT AND SAVE THIS SECTION

Insights in Faith

Roots of Our Faith: Where Is Our God?

Where is God in the turmoil of our history?

By Steve Landregan, Deacon

The Gospel proclaims "The Kingdom of God is at hand!"

A world beset by petty tyrants, senseless terrorism, and scandals and corruption that have toppled governments and rocked thrones asks in desperation "Dear God, where are You?"

WHERE IS God in the turmoil of history? What happened to the kingdom proclaimed by Jesus as "at hand?"

Central to the teachings of Jesus is the Kingdom of God or Kingdom of Heaven.

There are not many kingdoms left in the world today but there are enough so that the term has a definite meaning to most of us. A kingdom is a political realm. It has laws, boundaries, citizens and, of course, a king.

WHEN JESUS began His ministry there were many who had just such a kingdom in mind. Those who listened to Jesus' preaching included some to whom His proclamation of the kingdom meant freedom from the rule of Rome. Others saw it as meaning the restoration of Israel as a worldly power. Still others saw it as the pronouncement of the imminent end of the world.

The petty tyrants, senseless terrorism and scandals and corruption of our own time all had their counterparts in the time of Jesus and many who heard Jesus' proclamation with hope in their hearts were those who had prayed fervently..."Dear God, Where are you?"

For Jesus, however, the kingdom was none of these. The kingdom He preached was not a political realm; it was not based on revolution; it had no temporal rulers, no legions. Its realm was human experience and it was founded on a new relationship between God and man.

JESUS' KINGDOM did promise the peace and freedom from fear and anxiety that many sought in a worldly kingdom. But they were not to be obtained by citizenship in any nation or by taking an oath of loyalty to any earthly sovereign.

The peace of the kingdom proclaimed by Jesus could be obtained only by an inner change of heart, a turning around of selfish lifestyles, a willingness to seek security not in the things of the world but in the person of Jesus. "Repent and believe in the gospel!" (Mark 1:15)

The impatience of human nature probably was partially to blame for the many who heard the proclamations of Jesus and could not accept it. It just didn't measure up to their worldly expectations. So they turned away and went back to their prayer..."Dear God, where are You?"

TODAY THE Jesus that preached has become the Jesus that is preached. The message is the same: "Repent and believe in the gospel!"

Men and women today hear the proclamation but many say, "Do something God! Change the world. Give us peace and freedom from fear."

And God's response through Jesus is the same..."Change your hearts. Believe in Me!" Some do and find God's peace in the turmoil of history. Others turn away sadly and go back to their prayer..."Dear God, where you You?"

"The Kingly Rule of Christ extends not merely over the Church as the congregation of the faithful but...over the whole of the universe in all its heights and depths; and it also confronts and overrules with sovereign dignity the principalities and powers and evil spirits of this world."—Karl Barth, "A Letter to Great Britain, in This Christian Cause," 1939.

Christian Meditation

Be still, know that I am God

By Father Jerome Bevilacqua, OSA



Consider that God is utterly beyond the human mind's ability to conceive, imagine or understand; that it is impossible to have any thing in our mind which is equal to God; that God is in inaccessible light (1 Timothy 6:16) Therefore, we can leave behind all of our ideas or notions about God in order to seek God himself in a transcendent embrace.

Moreover, since The Word of God is God (John 1:1) it is impossible for us to fully comprehend when God speaks The Word to us: "No one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him." (Matthew 11:27)

IT IS possible that God can speak a word to us that we are able to fully comprehend, since The Word is God.

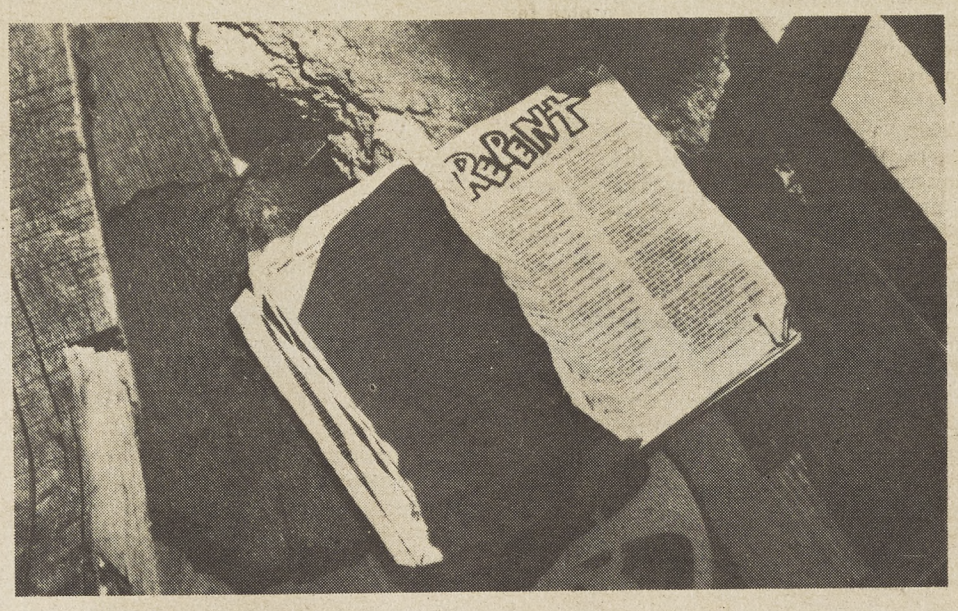
We must, therefore, let go of our understanding of God in order to grasp God. Moreover, we can only grasp God by being grasped by God, but we can only be grasped by God if we let God be God for us. "Yes, the heavens are as high above earth as my ways are above your ways, my thoughts about your thoughts." (Isaiah 55:8+)

God cannot manifest his infinity to us infinitely since our human capacities are limited. Therefore, it is necessary for us to receive God's revelation of himself gradually. As the manifestation of God's life becomes more intense within us it flows past the boundaries of the human mind and gives the impression that one is living either in a dry state of emptiness or in an ecstatic state of fullness, depending on one's reaction to this inflowing of God's boundless life.

IF WE resist the personal encounter with the living God by trying to intellectualize the experience, by trying to force God into the mold of our understanding then our prayer, although deeper, tends to become dry. The desire for God increases, our turning away from the world becomes more determined, but the actual experience with our former methods of prayer seems futile and dry.

If, on the other hand, we yield to God's love and allow him to invade our life we tend to experience a deeply satisfying wholeness.

At this point we find good advice in Psalm 46:10: " 'Be still and know that I am God, exalted among the nations, exalted over the earth.' "



Thy Kingdom Come

Jesus preached a rule of God in the hearts of men

By Father John J. Castelot

It was the firm faith-conviction of the biblical preachers and writers that God is active in human history. Indeed, for them He is the Lord of history, directing the affairs of nations, usually through human agents. Thus, His commission to Jeremiah is expressed in these terms: "...a prophet to the nations I appointed you...This day I set you over nations and kingdoms, To root up and to tear down, to destroy and to demolish, to build and to plant" (Jeremiah 1:5, 10).

This conviction rested not on a speculative process of reasoning, but on the experience of the people, especially in their marvelous liberation from bondage in Egypt which was the prelude to their national existence. The faith of their inspired spokesmen saw in this an act of God—the act of God, in fact—the model and pledge of all such saving interventions in the future.

THEIR NATIONAL existence, however, was stormy, and they looked forward with ardent longing to the day when Yahweh, their King, would definitively establish His kingdom, His reign, His rule. It would be a time of peace, prosperity, freedom from harassment by stronger, pagan nations.

Their hopes were tied in tightly with the royal line of David, especially after God's assurance, through Nathan, that the Davidic dynasty would last forever (Samuel 7:12 ff.). The king, consequently, was regarded as a sacred person, Yahweh's visible representative among His people, for it was He was who their true King. The earthly king was His anointed one (in Hebrew: mashiah).

AND YET, it was not the future king who was the direct object of their hope; it was the kingdom which he would be instrumental in establishing. Even the great oracle of Nathan, in which the king was proclaimed God's "son," made him subordinate to the kingdom.

"I will be a father to him, and he shall be a son to me. And if he does wrong, I will correct him with the rod of men and with human chastisements; but I will not withdraw my favor from him as I withdrew it from your predecessor Saul, whom I removed from my presence. Your house and your kingdom shall endure forever before me; your throne shall stand firm forever" (Samuel 7:14-16).

Centuries later, on the occasion of the birth of a royal prince, Isaiah gave voice to his hopes in these confident words: "For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast and forever peaceful. From David's throne, and over his kingdom, which he confirms and sustains. By judgment and justice, both now and forever" (Isaiah 9:5-6).

COMING CLOSER to the Christian era, we find the same hope expressed in the Book of Daniel (165 B.C.): As the visions during the night continued, I say One like a son of man coming, on the clouds of heaven; When he reached the Ancient One and was presented before him, He received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed. (Daniel 7:13-14)

It is not surprising that when Jesus came to proclaim the Good News, He did so in terms of the nearness of God's reign or rule: "After John's arrest, Jesus appeared in Galilee proclaiming the Good News of God: 'This is the time of fulfillment. The reign of God is at hand!' " (Mark 1:14-15)

This was the dominant theme of His preaching and it recurs constantly in the Gospels, as in this summary verse from Luke: "After this he journeyed through towns and villages preaching and proclaiming the good news of the kingdom of God" (Luke 8:1).

ACTUALLY, THERE is a growing preference for "reign" or "rule" rather than "kingdom" as the translation of the Greek word Basileia. "Kingdom" suggests something static, structured, regal, bureaucratic.

But Jesus preached a reign or rule of God in the hearts of men that was active, dynamic, personal. As he told Pilate: "My kingdom does not belong to this world...As it is my kingdom is not here...It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth" (John 18, 36-37).

As the first century wore on, there was a tendency in some circles to interpret God's reign in terms of the Church. This comes through in the Gospel of Matthew, one of whose central themes is the Kingdom, and the only Gospel in which the word "church" appears (just twice as against over 100 references to the reign in the Synoptic Gospels).

But this was a late development; Matthew was written between 80 and 100 A.D. And even here, there is no question of identifying the reign with the Church. They are related, yes, but not identical. And so we pray every day, as Jesus himself taught us to pray: "Thy kingdom come!"

BIBLE READINGS AT MASS
Sunday, Nov. 7 — 32nd Sunday in Ordinary Time
1 Kings 17:10-16; Hebrews 9:24-28; Mark 12:38-44 (156)

At fall meeting

Bishops to focus on moral values

WASHINGTON (NC)—A pastoral letter on moral values which applies the teachings of the gospel to a wide range of contemporary problems is scheduled for final approval at the fall meeting here of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC).

More than 250 bishops from around the country are to attend the Nov. 8-11 meeting at the Statler Hilton Hotel. Both Bishop Leo T. Maher and Auxiliary Bishop Gilbert E. Chavez will attend from the San Diego diocese.

Other items on the agenda include:

—discussion of a collection to aid diocesan and national Church communications;

—a statement on U.S.-Panama relations;

—a statement on early childhood care and education;

—a plan for special funding of educational research and experimentation projects;

—a resolution on the Church and the problems of immigrants; and

—proposals for implementing recent discussions on the mission of the NCCB.

Tentatively entitled "To Live in Christ Jesus," the present draft form of the pastoral begins with a discussion of basic principles of the Christian moral life, then proceeds to examine specific moral issues under the headings of the family, the nation and the community of nations.

AMONG THE specific moral issues addressed are: the sanctity of life, the human community, poverty, racism, sexism, sexuality, marriage and family life, contraception and the indissolubility of marriage.

The statement on U.S.-Panama relations prepared by the USCC committee on social development and world peace reaffirms the stand taken by the USCC administrative board last year in favor of a new treaty between the United States and Panama and calls for a continued program of public education and discussion of the current negotiations on the future of the Panama Canal.

A workshop to be held in executive session at the meeting will deal with the pastoral care of divorced and remarried Catholics.

THE BISHOPS will not act at the November meeting on the recommendations from the Call to Action conference held in Detroit Oct. 21-23 under the sponsorship of the NCCB committee for the Bicentennial.

The bishops will take up that conference's recommendations for a five-year social action plan for the U.S. Church at their meeting next spring.

Prof. Noonan blasts the Supreme Court, media on abortion issue

By Jeffrey Lewis
The Catholic Voice, Oakland

BERKELEY — The U.S. Supreme Court has been accused of undermining family life and promoting promiscuity by permitting abortion on demand by Dr. John Noonan, law professor at the University of California here.

Dr. Noonan also criticized the "media blackout" which "has ignored the important issues contained in the abortion question."

A pro-life leader for 10 years, Dr. Noonan emphasized that the structure of the family is society's foundation, noting that last July the court held that a husband has no voice in the abortion decision.

"The father is cut out and the mother makes all decisions regarding the unborn child" under the ruling, he said. He also noted that court decisions have undermined the parent-child relationship.

"Now girls, at age 14, 13 or even 11, can get abortions on their own without parental consent or knowledge, leaving parents with no voice in a decision that will affect their daughter's body, her emotions and also the potential grandchild."

Dr. Noonan pointed out that "not a single poll in a single state" indicates that more than 20 per cent of the people want abortion on demand.

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'Call to Action' gets praise with caution

From page 1

possible just a few years ago.

"In 1976 something happened that could not possibly have happened in 1966 or in 1969, or even in 1972," said Bishop James S. Rausch, general secretary of the NCCB and U.S. Catholic Conference (USCC).

"WE BROUGHT together the broadest type of group possible (of U.S. Catholics), and for three days we met and debated and acted not only civilly toward one another but also with concern for one another."

He singled out "certain international peace groups" and "certain women's groups" as having a questionable impact on the conference's conclusions.

But asked what he thought of the bulk of the conclusions, apart from its most widely publicized statements, Bishop Rausch said, "There were some magnificent recommendations that came out of that conference. They say to us (the country's bishops), "If you're going to respond to the needs of our times, please consider these issues."

"FOR EXAMPLE, if you study the documents on the family, the Church should be very encouraged and challenged. The same holds true in the document on race and ethnicity. It has some very thoughtful recommendations that we need to hear and respond to.

"Another thought is that (in the document on humankind) of a USCC presence at the United Nations. This needs to be looked at very carefully, even granting the degree to which the UN is limping today."

Later in the interview Bishop Rausch also singled out the Detroit meeting's section on human rights of "one of the finest statements you could conceive."

Bishop Odore T. Gendron of Manchester, N.H., who led his delegation to the conference called it "the culmination of step one in the process of consultation.

"From the very beginning of this project in 1975 to the conclusion in Detroit, anyone who had anything to say on any issue was given a hearing. In due course, the bishops will respond."

Msgr. John Conway, director of Catholic Charities for the Greensburg, Pa., diocese, said the media missed the real message of the conference.

"Although the conference may have produced some awkward or even incorrect statements," he said, "the fact of participation demonstrated the vitality of the Church in action in an exciting event."

Franciscan Father Joseph Nangle of the U.S. Catholic Mission Council in Washington, compared the Detroit meeting to the 1968 Medellin meeting of South American bishops, considered a watershed in Church involvement in social action.

Catholic editors across the country have taken a generally upbeat view, with a background note of caution running through most editorial comment. Disapproval came from Dale Francis, executive editor of **Our Sunday Visitor,** who claimed the meeting was "not a representative assembly," but a gathering of "those who represented minority interests." (Detailed texts of many resolutions — see pages 6 and 7.)

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CATHEDRAL DEANERY

Rosary High School, RELIGIOUS EDUCATION IS A PARISH AFFAIR, Sat. Nov. 13, 1-5 p.m. Mary Ellen McCarthy. Sponsor: Wm. H. Sadlier, Inc. Workshop for religious educators, parents. Register by Nov. 6 with CCD Dio. Office. Fee $1. Call Lorie Blanchard 297-7110, ext. 28. One credit for teacher renewal.

St. Vincent de Paul, SAN DIEGO CATHOLIC CHARISMATIC RENEWAL SERVICE AREA MASS, 7:30 p.m. Fri. Nov. 5. Fr. Jerry Bevilacqua, Celebrant. First Friday area mass will be theme of healing. All welcome. Call 284-9271.

PALM SPRINGS DEANERY

Our Lady of Perpetual Help, Indio, THE GOSPEL CALLED MATTHEW'S, Mon. Nov. 8, 7:30 p.m. 8th Grade Rm of School. Fr. J.V. Sullivan. Bible readings and study of the First Gospel. No fee. All welcome. Call 347-9494.

Our Lady of Solitude, Palm Springs, BIBLE ARCHEOLOGY CONFERENCE SERIES, 2nd Tues. of month, through May. 10:30-11:30 a.m. Parish Auditorium. Series of speakers on Biblical Monuments of Bible Lands. Call rectory 325-3816.

FILM CLASSIC SERIES, 2nd Sun. of month, through May. 9:20-9:55 a.m. Parish Auditorium. Fr. P. Peyton's Family Theatre Prod. 2nd Mystery of Rosary—The Visitation. Call rectory 325-3816.

SCRIPTURE COURSE, every Wed. except 2nd Wed. of month. 7-8 p.m. Started with Book of Joshua. Bible pages flashed on Auditorium screen. Call rectory 325-3816.

OCEANSIDE DEANERY

Church of the Resurrection, THE SACRAMENT OF RECONCILIATION, Tues. Nov. 9, 7:30 p.m. Social Hall. Three week course on sin and reconciliation, including new rite of reconciliation. No fee. All welcome. Call John Burns 747-4550.

Old Mission San Luis Rey, HUNGER FOR GOD'S WORD, Nov. 12-14, Catholic Charismatic Retreat. Praying, living, and sharing the Word of God, in context of Catholic faith and life. Reservations by mail only. $30. per person. Call 757-3651.

LA JOLLA DEANERY

University of California, San Diego at La Jolla, THEME OF LONELINESS AND BELONGING. Topic: The Church. Ecumenical supper program, Sun. Nov. 7, 6-8 p.m. UCSD Student Center, No. Conf. Room. Speaker Fr. Gene Burke.

UNIVERSITY DEANERY

University High School, THEOLOGY FOR ADULTS, Thurs. 8-9 p.m. Sept.-May, Rm. 91, Catechetical Center. Fr. Carl La Riviere, Professor of Religion. A course on the church, post Vatican II Era, apostolic constitution "Lumen Gentium." Call 298-8277. All welcome.

Holy Family, FAMILY AND HIS GOOD NEWS, Thurs. 7:30 p.m. Oct.-May, Parish Hall. Fr. Don Coleman. Jesus and His Good News through the eyes of His friends. No fee. All welcome. Call 292-0566.

Immaculata, INQUIRY CLASS, Why be a Catholic? Dr. Ray Ryland, Mon., 7:30 p.m. in sacristy. SUNDAY READINGS, Scriptural discussion, Fr. Robert Callahan, Thurs. 7:30 p.m. Conference Room. DEVELOPMENT OF CATHOLIC CHURCH IN USA, Film strips and tapes, Thurs. 9 a.m. Conference Room.

EL CAJON DEANERY

Holy Trinity, INTRODUCTION FOR UNDERSTANDING THE BIBLE, Fri. Nov. 5-Dec. 17, 7:30-9 p.m. CCD Room in school. Fr. Paul Dion. Theology of inspiration and hermeneutics. Bring Bible. No fee. All welcome. Call 444-9425.

SOUTH BAY DEANERY

Sacred Heart, Coronado, ROOTS OF OUR FAITH—INSIGHTS IN FAITH, first three Tues. on month, 10 a.m. Parish Hall, repeated 8 p.m., Sacred Heart School. Msgr. John R. Portman, Moderator. Discussion of scriptural themes presented in Southern Cross. No fee. All welcome.

EL CENTRO DEANERY

Iglesia de Nta. Senora del Perpetuo Socorro en Brawley, EDUCACION EN LA FE, Salon Parroquial en la Calle B de 6:30-9:30 p.m. Nov. 7-11.

Advertise your events designed to promote RELIGIOUS FORMATION or EDUCATION! When you schedule an event, please call [a.m. only] or write, three weeks ahead, Mrs. Blanche Cumiskey at the Department of Educational Ministry [297-7111] or P.O. Box 11277, San Diego, CA. We are seeking Adult Enrichment events now for the week of Nov. 22-28.

Legal Notices

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 76 11566
FILE NO. 76 11567

The following person is doing business as:
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4620 Denwood Road
La Mesa, Calif. 92041
This business is conducted by an individual.
/S/-WALLACE B. WADE, Owner
This statement was filed with the County Clerk of San Diego County on October 7, 1976
SC: Oct. 21, 28, Nov. 4, 11, 1976

NOTICE TO CREDITORS
FILE NO. 112910

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
ARTHUR CHARLES MOORE, aka)
ARTHUR C. MOORE)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o QUINTIN WHELAN
Attorney at Law
530 Broadway, Suite 548
4467 Morrell Street
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated September 28, 1976
JOSEPHINE MOORE
Executrix of the Will
of the above named decedent.
QUINTIN WHELAN
Attorney at Law
530 Broadwaym, Suite 548
San Diego, CA 92101
(714) 234-8585
Attorney for Executrix
SC: Oct. 14, 21, 28, Nov. 4

NOTICE TO CREDITORS
FILE NO. 113047

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
BRIDGET ADAMS, aka)
BEATRICE ADAMS)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated October 27, 1976
MARY J. SELMAN
Executrix of the Will
of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, CA 92101
Telephone: 234-8585
Attorney for Executrix
SC: Nov. 4, 11, 18, 25

NOTICE TO CREDITORS
FILE NO. 113183

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of)
JAMES W. CASEY,)
Deceased.)

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
QUINTIN WHELAN,
c/o MICHAEL C. SHEA
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated Oct. 27, 1976
QUINTIN WHELAN
Executor of the Will
of the above named decedent.
MICHAEL C. SHEA
530 Broadway, Suite 548
San Diego, CA 92101
(714) 234-8585
Attorney for Executor
SC: Nov. 4, 11, 18, 25

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De ayer y de hoy

El dia de los santos

Por el Padre Manuel Lopez, SJ

Estan en un error, muchos cristianos, pensando solamente que son santos, las personas que la Iglesia ha canonizado y que nosotros veneramos en los altares.

San Pablo llama santo, a todo aquel que vive en gracia de Dios y en Su amistad.

TAMPOCO HAY que creer, que solamente llegan a ser santos, los que dicen, que nacieron para eso, y ya desde ninos, se veia que era su destino. Cuantos santos hay en la Iglesia, hoy dia, que se convirtieron a Dios, en la segunda o tercera etapa de sus vidas, como San Agustin, San Ignacio de Loyola, etc.

La santidad no hay que creer que es de gente escogida o extraordinaria. Ni hace falta meterse en un convento o seminario, ni tener cultura o dinero. Cualquier pobre, analfabeto, puede ser, y llegar a ser santo.

El secreto de la santidad consiste sencillamente en cumplir si empre la voluntad de nuestro Padre Dios, que equivale a cumplir con los deberes de cada uno.

ESTOS DEBERES, Jesus los reduce, "a amar a Dios, sobre todas las cosas, y amar a los demas, en la medida que nos amamos." Esta es la clave, amar, que aveces, supone sacrificios muy grandes, hasta heroicos, que no todos siempre estamos dispuestos a hacer. En esto esta el poder ser santos e ir al cielo como ellos, aunque no nos lleven a los altares.

En Francia, fue premiada una novela, con el premio nacional de literatura Catolica, titulada; **Como atraves del fuego.** En ella se dice: "Merece el nombre de Santo, el que sabe amar con despredimiento, aquel cuyo amor se hace tan puro, que no proyecta sombra."

Amar con desprendimiento, todo lo contrario que vemos cada dia, en peliculas, novelas, canciones, poesias, etc., donde se prostituye el amor como un egoismo, como un iman fisico, que atrae a todos, les seduce, en vez de darse, entregarse, sacrificarse por los demas.

CRISTO DEFINE a los santos en el evangelio: "amaos los unos a los otros, como Yo os he amado".

Que la santidad sea accesible a todo cristiano, lo vemos cuando San Pablo, el Apostol de los gentiles, exhorta a los recien convertidos del paganismo, sin rodeos. "Esta es la voluntad de Dios, vuestra santificacion".

El mismo Jesucristo, que era tambien hombre, como cualquiera de nosotros, que conocia bien nuestra naturaleza caida, propone a todos los que habian de creer en El, y ser cristianos: "Sed perfectos como vuestro Padre celestial es perfecto".

JESUS NO NOS propone una cosa imposible, sino que si le pedimos ayuda a Dios, podemos tratar de imitar a nuestro Padre, como los buenos hijos tratan de imitar y parecerse a sus padres en las cosas que les ven realizar.

Que el Maestro Jesus, en este Dia de los Santos, nos conceda la gracia de seguir las huellas de todos estos modelos humanos, en todos los estados, en todas las edades, y en todas las actividades de la vida, a vivir nuestro compromiso de cristianos, como ellos lo vivieron.

Honremos y veneremos, en su dia, a todos estos santos, de altar, y de vestido y traje, que no estan en los altares, pero que merecieron como ellos, lo aureola de santos y gozan como ellos de labiena venturanza eterna, en compania de Dios, de Jesucristo y de la Virgen Maria, pidiendoles como a hermanos nuestros, nos obtengan la misma gracia.

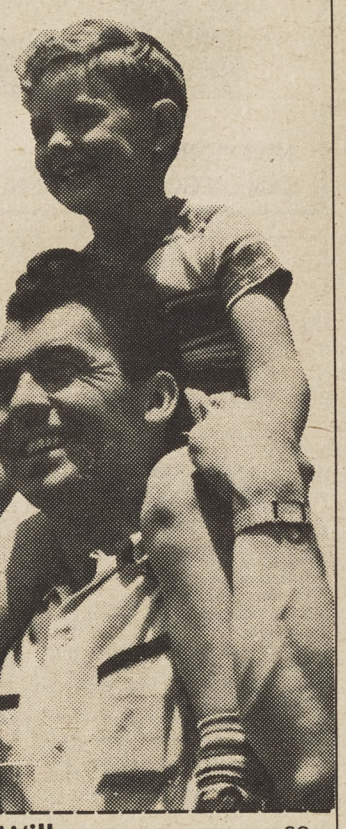
Felicidades, hermanos nuestros, santos todos, y rogad por nosotros para que alcancemos la gloria que ellos ya poseen, y a la que todos estamos destinados.

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CASTRO, Angela S. Mother of Robert, Rudolph and Richard Castro, sister of Joseph, John and Daniel Salgado, Amelia Zralka and Lucille Payne, also two grandchildren. Requiem Mass, Oct. 22, Goodbody's Blvd. Chapel.

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CILIBERTI, Marie Rose. Mother of Felice Ciliberti and Marie Roca, also five grandchildren and three great-grandchildren. Requiem Mass, Oct. 23, St. Therese of the Child Jesus Church.

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DORMITT, Yvonne Espinosa. Mother of M. L. Manzanares, also one grandchild. Requiem Mass, Oct. 27, St. Joseph's Cathedral.

Goodbody's Ivy Chapel

O'BRIEN, John P. Husband of Kathleen O'Brien, father of Frances Humphries and Louise Phelan, brother of Eileen and William O'Brien, also 10 grandchildren. Requiem Mass, Oct. 26, St. Didacus Church.

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REDDING, Angelina M. Mother of Teresa Stevens and Donald Redding, daughter of Bartolo Frontiera, sister of Josephine Gabriel, Grace Tomasi and Vito Frontiera, also four grandchildren. Requiem Mass, Oct. 27, St. Agnes Church.

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Louisiana priest murdered

HOMER, La.—John B. Abercrombie, 26, has been charged with the murder of Father Theodore Lelieveld, pastor of St. Margaret church here. According to police Father Lelieveld was shot twice in the chest through the rectory's screen door only hours after he reported that someone had fired a pellet rifle through the church window. Abercrombie had been arrested before for vandalizing St. Margaret's and a nearby mission.

Zaire 'frees' Catholic schools

ROME—Vatican Radio reported here that the government of the African nation of Zaire has decided to return Catholic schools to the communities and organizations that operated them before the state took them over in 1974. According to a Zairean news agency, the government is searching for new forms of collaboration and the return of the schools is a move in that direction.

Latin American Bible banned

BUENOS AIRES, Argentina—A Spanish edition of the Bible with pictures and commentary on social justice in Latin America has been banned by the military government following a bitter controversy among bishops about its "ideology". Bookstores, parishes and Catholic schools no longer sell the Latin America Bible as it is called. The Argentine bishops' conference is due to pass its decision on the edition soon.

Bishops named in Kan., Tex.

DODGE CITY, Kan.—Bishop Marion Forst, 66, has resigned as head of the Dodge City diocese for reasons of health. He will accept a new position as auxiliary to Archbishop Ignatius Strecker of Kansas City. Named to succeed Bishop Forst in Dodge City by Pope Paul is Father Eugene Gerber, 45, of the Wichita, Kan., diocese. In other episcopal appointments, the Pope named Father Raymond Pena, 41, of the Corpus Christi, Tex., diocese, to be auxiliary to Archbishop Francis Furey of San Antonio, Tex.

Abortion now 'social policy'

FALL RIVER, Mass.—Blasting society's search for easy answers to problems, Msgr. James McHugh, director of the U.S. bishops pro-life committee, condemned the idea that "it is cheaper to abort the poor than to solve their problems." He said: "Abortion has become a major problem not because an individual decides on this action, but because it has been escalated to a social policy and is used to solve problems for which there are better, more humane Christian solutions."

Laotian Church suppressed

NOG-KHAI, Thailand—According to a Laotian priest here, Church property has been nationalized, priests are being accused of being in the pay of the CIA and religious ceremonies are monitored by the new communist government in Laos. The priest said that in Vientiane, the Laotian capital, that only one of seven churches in open for worship and many church properties have been taken for secular use.

Police kill protestors in India

NEW DELHI, India—Indian Prime Minister Indira Ghandi has admitted that some people were killed when police fired on villagers protesting against compulsory sterilization. "We do not approve of compulsion," she said. "But we do believe that programs of sterilization and adoption of other known, effective measures for the control of population are important and most urgent."

Texas 'bingo war' truce seen

SAN ANTONIO, Tex.—A bitter controversy over church-operated bingo games, recently ruled illegal by a judge here, seems to be cooling. Bingo is apparently scheduled to return. City Attorney Jim Parker told the city council that three factors must exist before bingo can be declared illegal, a charge must be made for admission, prizes must be awarded and prizes must be awarded by chance. The council voted to "explore all legal means to allow bingo" operated by churches.

E. German bps. united

VATICAN CITY—Pope Paul has established an East German bishops' conference to overcome restrictions placed on the nation's bishops by the nation's communist government. The move is expected to cause bad feelings among militantly anti-communist West Germans who probably see it as a move toward Vatican recognition of East Germany.

Rebel abp. still defies Pope

ECONE, Switzerland—Two recent actions by rebel, traditionalist Archbishop Marcel Lefebvre have brought him closer to a complete break with the Church. Despite his suspension by Pope Paul the archbishop celebrated a Tridentine Mass Oct. 24 in West Germany, and on Oct. 31 he ordained 12 deacons and one subdeacon at his traditionalist seminary in Econe.

Briefly...

HOMESTEAD, Ark.—Paul Kazimer, 69, noted for his work with the National Catholic Resettlement Council which relocated some 200,000 people displaced by World War II, died here recently.

RAHWAY, N.J.—Msgr. Anthony J. Connell, 69, national president of the Blue Army of Our Lady of Fatima, died Oct. 16 while celebrating Mass at St. Mary's church here.



POLAND MEETS POPE — Cardinal Stefan Wysznski, 75, kisses Pope Paul's ring during an audience in the Vatican. Cardinal Wyszynski, the primate of Poland, visited the Holy See to discuss the state of the Church in his communist-controlled country. The cardinal met with the Pope for nearly an hour, discussing, among other things, the cardinal's possible retirement. Pope Paul rejected Cardinal Wyszynski's resignation.—RNS photo

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CLASSIFIED INDEX

1 — PERSONALS, NOTICES
2 — CARD OF THANKS
3 — IN MEMORIAM
4 — LOST & FOUND
5 — BUSINESS SERVICES
6 — PRAYERS & THANKSGIVING
7 — INSTRUCTION & SCHOOLS
9 — BUSINESS OPPORTUNITIES
10 — FUNERAL DIRECTORS
11 — SITUATIONS WANTED
12 — JOBS FOR YOUTHS
13 — HELP WANTED
15 — FURNITURE & APPLIANCES
17 — GUNS & AMMUNITION
18 — MUSICAL INSTRUMENTS
19 — MISCELLANEOUS
20 — GIVE AWAY
21 — TRADES & SWAPS
22 — WANT TO BUY
25 — PETS & SUPPLIES
26 — LIVESTOCK & SUPPLIES
30 — WANT TO RENT
32 — COMMERCIAL RENTALS
33 — NURSING, REST HOMES
34 — ROOM & BOARD
35 — RENTALS, ROOMS
36 — RENTALS, APTS. FURN.
38 — RENTALS, HOUSES FURN.
40 — RENTALS, HOUSES FURN.
42 — RENTALS, HOUSES UNFURN.
44 — RENTALS, MOBILE HOMES
50 — REAL ESTATE WANTED
51 — REAL ESTATE TRADES
52 — LOTS & ACREAGE
53 — APARTMENTS CONDOMINIUMS
54 — INVESTMENT PROPERTY
55 — RANCHES & FARMS
56 — INCOME, COMMERCIAL PROPERTY
57 — MOUNTAIN PROPERTY
58 — HOUSES FOR SALE
59 — MONEY WANTED
60 — LOANS, TRUST DEEDS
65 — BOATS & SUPPLIES
67 — UTILITY & VACATION TRAILERS
68 — MOBILE HOMES & TRAILERS
69 — MOBILE HOME LOTS
70 — MOBILE HOME PARTS
71 — MOTOR HOMES
72 — CAMPERS
73 — AIRPLANES
74 — BIKES & CYCLES
75 — RECREATIONAL VEHICLES
76 — TRACTORS, FARM EQUIPMENT
77 — MACHINERY & EQUIPMENT
78 — TRUCKS
79 — AUTO PARTS & SERVICE
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81 — VANS

Show notes...

"Stalag 17", presented by University High Jesters, 8 p.m. Nov. 4-7, UniHi gym, 5961 Linda Vista, Rd., San Diego, 298-8277.

Classical Guitar music, the Chamber Music Co-op, 8 p.m. Nov. 8, Camino Theatre, University of San Diego.

Directions, review of "Call to Action" conference, and analysis of proposals, 12:30 p.m. Nov. 7, ABC-TV Network, KABC-7, Los Angeles, KPLM-42, Cathedral City, and KCST-39, San Diego.

USD Speakers Series, Steve Allen, pianist, composer, actor, with piano accompanist, 8 p.m. Nov. 9, and poet and singer Rod McKuen, 8 p.m. Nov. 15, Camino Theatre, University of San Diego.

'The Faith of America' result of Catholic, Protestant, Jewish effort

The Faith of America, a journey into the religious foundations of this nation, will be presented at 7:30 p.m., Nov. 14 in Civic Theatre, San Diego.

Massed choirs, musicians, dances and narrators will perform in the program produced by Catholic and Protestant churches and Jewish synagogues of San Diego County in cooperation with the San Diego County Ecumenical Conference.

Tickets for the Bicentennial event are $2 for ground floor seating, and $1.50 for mezzanine and balcony seating. Patron seats are available at $5 to benefit the work of the ecumenical conference.

Tickets and additional information are available through local churches and synagogues or by calling 232-7513.

A look at books

CONTEMPORARY MEDITATIONS ON THE EVERYDAY GOD by Sally Cunneen. Chicago, IL, The Thomas More Association. 128 pages, $2.95 pb.

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Symphonic concert set at Immaculata

The San Diego Youth Symphony under the direction of Louis Campiglia will present a concert at 7:30 p.m. Sunday, Nov. 21, at the Immaculata church on the University of San Diego campus.

The program includes Beethoven's Fifth Symphony and his Overture, "Egmont", Opus 84, and Mahler's "Songs of the Wayfarer".

Christina Krooskos, contralto, a regular performer with the San Diego Opera, will be featured soloist.

Tickets at $2 each can be purchased at the door or by sending a check with a stamped, self-addressed envelope to the Immaculata, Alcala Park, San Diego, CA 92110.

On the screens

From Catholic Film Newsletter

THE FRONT—Woody Allen, in a straight role with farcical, black comedy overtones, plays a hustling born loser who begins to front for a blacklisted writer-friend as a favor.

It is a consistently entertaining film, however, the language is sometimes strong, and there is the preoccupation with sexual frustration that marks Allen's films. **For adults.**

TV MOVIES inclues **How Green Was My Valley** (Nov. 7, PBS, 9 p.m.)—new six-part dramatization which breathes fresh life into its familiar story—family life in a Welsh coal mining town.

Valley Forge (Nov. 9, PBS, 8 p.m.)—Richard Basehart stars as Gen. George Washington in Maxwell Anderson's 1934 play.

P.J. and the President's Son (Nov. 10, ABC, 4:30 p.m.)—another in the fine "After-school Specials" series, this is a contemporary retelling of Mark Twain's **The Prince and the Pauper.**

The Taming of the Shrew (Nov. 10, PBS, 9 p.m.)—Shakespeare's classic comedy of the battle between the sexes. It's lively and fun, but it's bawdy and more than a bit vulgar.

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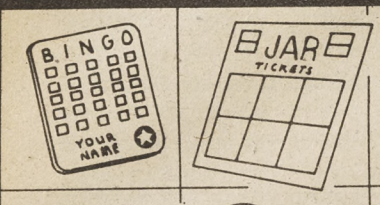
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